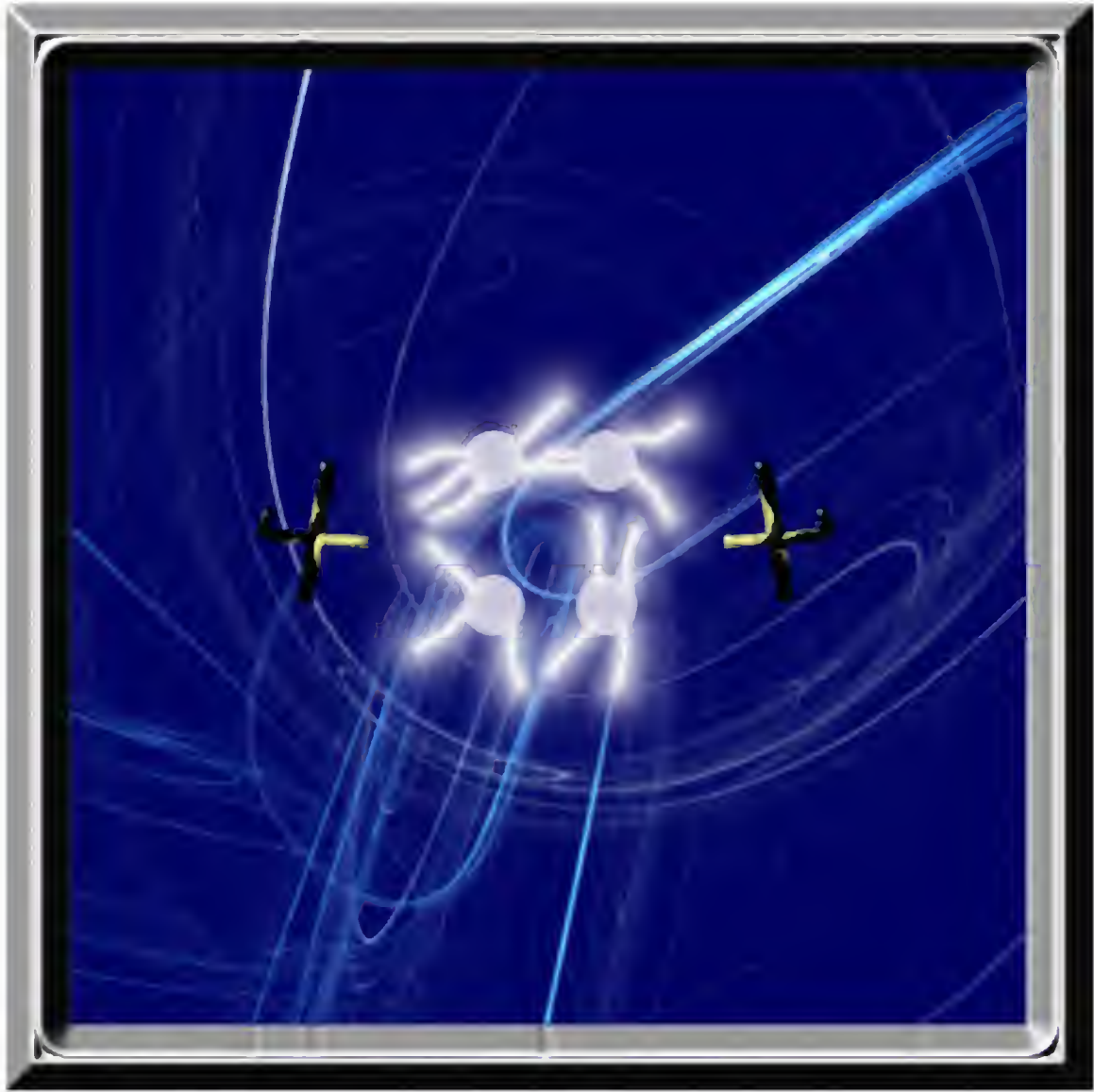


# A Subtle Union:

Sexual Magick, Tetragramaton, and the Paratrimshika



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Special thanks to CCCXXXIII and CDIX

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Revised Edition

*Devi asks Deva; how can Tantrik powers quickly open the kingdom of heaven with knowledge of the preparation that opens the path to heaven? Tell me of this hidden aspect of myself which shines forth largely unhidden. (Paratrimshika I)*

Representative of the original questioning of the aspirant seeking to understand themselves and their place in the universe, the opening question of Paratrimshika finds a parallel in many noteworthy occult systems and manifests in many diverse schools of philosophy. In seeking that which is hidden, the candidate creates within themselves the great hermetic truth: "As above, so below." In beginning the search for divinity within themselves and elsewhere in their universe, the wheels of discovery are set in motion, and the gift of fire from Heaven finds itself once again in the hands of the tyro, ready to burn or illuminate. Only time will tell which it shall do.

It could also be argued that the request for information implicit both in this request in the Paratrimshika and in various systems of initiation in the Western hermetic tradition to be provided with information about the hidden part of the self is vitally important. In making this request, both Devi and initiatory candidate expressly state that they are willing to receive information about the mysteries and themselves, and that it is a choice freely made. This knowledge, like that of the hermetic tradition, is not to be dropped into the hands of an individual who does not know who or what to ask.

The hidden aspect of the self, the unexpressed divinity of the Paratrimshika also finds parallels in Thelema in the philosophy of "Deus est Homo." The hidden light finds expression in the bridging of the microcosm and macrocosm through the figure of Jesus Christ, the god who is man, embodying the characteristics that transcend mere mortality and infinity. This potential spark of divinity, considered an essential part of many modern Gnostic revivals, shines through each individual, and is expressed in no uncertain terms in Liber AL's essential proclamation that "*Every man and every woman is a star.*"

What is often overlooked, though, is character of Jesus Christ as man and as god is an entity who simultaneously brings damnation and salvation. At the same time divinity is attained, the physical form experiences a death, be it the great death of Christ or the "little death" undertaken by man and woman in each passing encounter.

Thus, the aspirant, in asking the initial question of how to unlock themselves and their universe, promises a death to themselves implicit in a system of birth, where the greatest mystery lies in the void between the phases of birth, life, death, and oblivion. In the simple question of "how do I become?", the cycle becomes manifest and that which is, was, and shall ever be meets in the most unexpected quarters.

*Tell me Deva about that Tantrik power that resides in the hridaya as the ruling feminine power of the body, and tell me in what way can I find fulfillment?*  
(Paratrimshika 2)

The ruling feminine power of the body, as expressed in this text, is contained within the genitals, the "source of life" mentioned in the text. Another possible interpretation of this verse would be to examine the androgynous nature of "yoni" (as examined in the etymology and functional use of the word) as an asexual reference to both male and female genitals, with the aspirant asking the Deva how to manifest the spark of divinity through the sexual organs. In requesting how to manifest the power within for fulfillment, the Paratrimshika's message of a direct request by the student finds parallel in the initial request of potential members of mystery schools of the Western tradition to seek affiliation with the organization. The asking of questions, as any student of philosophy knows full well, is what separates those who achieve from those who do not, and indicates a further commitment to the process undertaken in the initial verse to discover that which lies within.

There are many methods to discovering this truth, a veritable "four gates to one palace" as it were, and in the distinctions between the methods a difference in approach between the Western tradition and the philosophy of the Paratrimshika becomes readily evident. The classic Western 20th century hermetic tradition requires the aspirant to discover Truth largely on their own, whereas the Eastern system as espoused in Paratrimshika places emphasis on direct succession from student to teacher in an almost (in the truest sense of the word) platonic exchange. While the end goal of discovering the truth of the self, and in turn the universe itself, stands as common ground between the two approaches, the differences in attacking the actual process of discovery warrant careful examination by a student considering either approach, as the path between divinity and humanity is something which is marked by many side roads and intertwined approaches, each of which must fully be understood to manifest the understanding, wisdom, and power which comes from a thorough and firm grasp of the concepts at hand.

Beyond this basic difference in approach, the "fulfillment" of the Paratrimshika finds a parallel in the combined male and female energies of a stock heterosexual sex magick working. Within this approach, fulfillment comes in the mingling of man and woman, as the two become none to create alchemical paradox in the flesh and beyond, mimicking the forces of creation which are described in the Paratrimshika, Sepher Yetzirah, and many other seminal mystical texts. This paradox is graphically expressed in the Seal of Solomon, whose two triangles mingle to create the union of the microcosm and macrocosm made possible through the creation and transmission of the combining of man and woman suspended in a moment of divinity united with humanity.

*The illustrious feminine power is the source of great Divine gifts in the kingdom of heaven. (Paratrimshika III)*

The feminine as source of creation, as illustrated in the various "Mother Goddess" myths of diverse people, is an essential part of the Tantrik system as expounded in the Paratrimshika. Similarly, even with the focus on the Sun as Father of Creation in many cosmologies, the Daughter is absolutely essential in continuing the cycle of creation implicit in the formula of Tetragramaton. It is she who manifests through the power of the Mother, aiding the Daughter in discovering her inner powers, that allows the Son to truly fill the place of the Father. In the process of providing a structure through which the universe can continue to operate in perpetual motion. In discovering the process and purpose for this motion, the practitioner is well advised in many ways to perfect this cycle as it manifests with a partner and within themselves to provide additional momentum to the engine of creation. Once understanding that the fullness of creation is in each person, regardless of gender, has taken root, the feminine powers and the masculine impetus can be channelled through one entity to spur creation, much in the manner of Tum or Jah.

Within a Thelemic paradigm, it can also be said that this feminine power, the source of gifts mentioned in the Paratrimshika, is none other than Nuit, the infinite space upon which the entire tapestry of creation rests. Still, the source of the gifts is not the gift itself, and thus, without the combination of the Hadit-force to manifest godhead, it is merely a source, untapped and unused. It is up to each practitioner to manifest these forces in themselves, in their partner or partners, in their universe as it surrounds them, and bring forth life in the most barren of deserts.

*By maintaining Tantrik practices, the desired world is made real, thrust forth from the heaven within your genitals. I am revealing to you the powers of the kingdom of heaven. (Paramtrimshika IV)*

This maxim highlights the importance of repetition in both systems, in which practice makes it possible to manifest desire from the emotional and intellectual realm into the physical through the vehicle of sexual contact and the creation and charging of an engine of creation and the wheel of life itself. The energy created through repeated practice can be tapped then, at a later date, or perhaps, if the cycle of Tetragramaton resounds strongly enough in the physical world, even in the past. As the center of the wheel, and providing an axis upon which the energy spins, the magician is both responsible for its maintenance and a recipient of that which is generated, and must ultimately manage to tread the balance between sustenance of the universe and sustenance of the self without robbing either.

Godhead is contained within the genitals in both the system espoused by the Paratrimshika and in several Western occult traditions, as it is in the focus and uniting of the forces aroused through sexual contact. Through focus of Will and energy through the steps from foreplay to orgasm, the magician or Tantrik is shown the simple method by which desire can enact real change in the physical realm. Perhaps even more importantly, through a careful examination of the process and reactions created through the use of these techniques, the student can discover how to manifest these powers and control them without requiring anything beyond simple desire. This does not mean that the physical act is to be avoided, but rather, it becomes supplemental and a tool rather than a requisite framework for action.

The focus on the "powers of the kingdom of heaven" is something which is contained within each person, and can be made real through the applied focus and energy of sexual practice. It is for this reason that an individual who has discovered and put into practice the cycle of creation as manifested through their physical form is no longer man, but God, and in some ways no longer God, having become that which can traverse both realms with ease. Through the creation of some physical and spiritual manifestation of this union, the magician passes beyond the stage of becoming, and simply is. In being Tetragramaton, rather than becoming it, a simple elixir combines to become that which has been sought by men for centuries, a simple embrace becomes the most graceful of all interactions, and the agape spoken of between friends and lovers a symbol of godhead manifest upon this earth.

In discovering the very root of the forces and process of creation and sustenance, the student can and will find a way through which the literal powers of the kingdom of heaven can work their way into the lives of every man and every woman who discovers and practices the techniques described within.

*Now! We begin with: all of the reality of heaven can be found to be built on, and becomes manifest with the subtle union of the moon and sun. (Parimtrimshika V)*

All of reality, as expressed in the formula of Tetragramaton, is available to be built upon, much as the entire universe in Kaballistic myth begins with the utterance of one letter. Through the creation and consumption of the Elixir containing and representative of the essence of both man and woman individually and conjoined, and the assumption of the entire powers of the cycle of creation within the individual, reality can be changed and modified through the application of Will focused through physical sexual interaction. It is in this process of becoming and being that the student becomes a radiant force in action, be it with themselves, with another, or with the universe as a whole.

The process of Tetragramaton as illustrated through heterosexual sex magick workings is in many ways very similar to the basic idea expressed to the aspiring Tantrik in the Paratrimshika, in that the key to controlling the universe and all within it can be found through harnessing the power associated with sexual union.

In the second half of this axiom is found the essence of the creation of the Elixir associated with the working; that is, the subtle union of man and woman passed back from man to woman orally after orgasm. Through the passing of Yod to He, then back to Vau and then to He, the woman, initially in the seat of the Mother, is raised to the position of the Daughter who causes the Father to rise again and continue the cycle of the universe.

This "subtle union" is only hinted at in this section of the Paratrimshika, but is clearly illustrated in the association of the yoni with the lower mouth, where the Elixir is supposed to dissolve and return to the individuals who have manifested it. Through a passing of the Word of man become god and all things in between, the universe itself will hear what has been uttered and act accordingly.

It is for this reason that the word 'subtle' applies in more ways than are readily apparent in performing magical workings. The engine of the universe will provide as necessary if the resources and raw materials are present, but will not deviate from its course to assist the magician as axle. In forming the Word that takes physical form through the Elixir, the magician must create that which fits in well with the overall sentence, paragraph, and composition of the universe as a whole. If the Word fits, and enhances the flow and shape of the whole, then it will be integrated and the desire granted. Through trial, error, and subtle changes in approach, it is possible to create entire new themes within the greater Work, and manifest change in the Kingdom of Heaven as well as within the physical confines of man.

*The physical or manifest is in union with the creative force in the evolving world. Evolution proceeds step by step from one realm to another, as the letter "ka" to the letter "ma". (Paratrimshika VI)*

Upon first examination, there is a fascinating similarity between the Paratrimshika and the hermetic tradition as espoused in Sephir Yetzirah. Like the creation of the universe through the utterance of letters by Yod He, the Paratrimshika offers forth the idea that words themselves have intrinsic power. These letters referenced in Sanskrit, "ka" to "ma", when mapped out on a grid, encompass the entirety of the language as represented by sound type, ranging from gutturals to labials. In presenting the totality of the building blocks of the Words which will shape creation, the Paratrimshika highlights the ability of the practitioner to reshape the universe itself using the symbolic and fundamental building blocks as understood by man and by god.

The importance of letters and their influence on creation finds its complement in the "Alpha and Omega" of Western ceremonial magick, in which the entirety of creation is raised to manifested perfection through Jesus Christ as the archetypical symbol of god as man and man as god. Jesus Christ is important not as man, nor as god, but as a representative of the entirety of the engine of creation wrapped in one mortal shell that can be echoed and reproduced by the smallest of men, providing that there is a determination and desire to evolve step by step in accordance with the dictates of the universe.

Beyond the importance of the letters themselves, the idea that the physical is in union with the creative force as expressed in the Paratrimshika finds a substantial complement in ceremonial magick's focus on the duality of physical action and mental preparation. It is in the manipulation of the energies of the macrocosm and the physical essence of the microcosm that the two parts of the universe may be bridged and the desired result of the working can be obtained. Through practice, the essence of the physical action may be understood and integrated on a deeper level, but whether through the act of sex or another embrace of the physical body, the magician must use the human forces, elements, and foibles at their disposal to manifest the divine, and in one combination of forces, elements, and base letters, create a Word which transcends speech and becomes real.

*There are four supporting elements of reality: air, fire, flowing water, and manifested earth. From these there arises a shining forth proceeding the developing of the expansive world. (Paratrimshika VII)*

The essence of this maxim of the Paratrimshika finds a counterpart in the classical "four elements" of esoteric thought, commonly used in many forms of ceremonial magick to represent each of the four cardinal points of the compass, the manifestations of Tetragramaton, and the Archangels of God. Beyond the simplicity of this statement and the obvious parallel with the Western hermetic tradition, this maxim hints at one of the central pieces of the forces behind traditional ceremonial magick and its subset of sexual magick: the manifestation of force and Will through the combination of physical stimuli and the formula of Tetragramaton, the essential "four supporting elements of reality" in the Western hermetic tradition. Without these supporting elements, be they physical elements or the building blocks of God itself, the manifestation of godhead beyond the simple sexual interaction falls flat upon itself, fading as the orgasm does into nothing without incident, much as a fire held for a second without purpose or fuel simply lights the night sky.

In essence, without the ability to manifest creation through the sexual act, be it in a masturbatory sexual working, in creating union with a partner, or through the Tantrik technique described in the Paratrimshika, there will be no effective magick raised and the Elixir will be no more than bodily fluids dissolving in failure. This failure may have pleasant physical effects, but godhead cannot be attained on a foundation of shells, lest the mountain crumble just as the summit is attained.

This "shining forth" in the Paratrimshika is extremely similar to the raising of the Daughter to rouse the Son who will become Father and continue the cycle inherent in ceremonial magick and Tetragramaton itself. It is the combination of charged fluids and intent that come together to bond the ritual and worship into physical form, and continue the cycle of creation that continues to manifest as the magician continues to work the magical current and make active changes to themselves, their magical partner, and their united universe in whatever manner is seen fit in accordance with their Will.

Similarly, "the developing of the expansive world" can find its parallel in the continuance of existence through the ceremonial re-enactment of the process of physical creation, life, and the transference of power, control, and the spark of existence itself from one generation to another. Using the full formula of Tetragramaton, the magicians performing the working can enact change through the power unleashed representing the very creation of existence itself. Much as a small spark can trigger a much larger chemical reaction, the magician in this working must be able to manifest a small amount of energy and then focus the massive energy flow which results in the proper completion of the ritual to the desired end without violating the harmony, balance, and purpose of their universe blossoming into the expansive world of the Paratrimshika and the flesh.



*Without beginning, they are the steps of bringing forth all that is known, experienced and created. Everything is truly mantra, knowledge, and glorious. (Paratrimshika VIII)*

In the moment of completion, the magician or Tantrik must lose themselves in the act, and take the role of the creator in manifesting the intent of their ritual. This is the practical essence of this essential maxim of the Paratrimshika, in which the practitioner must manage to successfully use the sensual experience to launch themselves into an alternative state through which the working can be successfully completed. In this state, there is a physical as well as a spiritual bliss, a state of nothing in which there is brilliant understanding, focus, and absolute clarity. Through proper focus, it is possible to utilize the power inherent in this state, largely free from self-imposed limits, to make possible whatever end the magician has chosen prior to the ritual, or in a bigger feat of daring, simply providing the energy to the universe as it needs to perpetuate its cycle of creation.

Done correctly, the description in the Paratrimshika is accurate albeit reserved; done incorrectly, the magician is harnessing the entirety of the universe inside themselves awaiting a single misstep to cause substantial potential harm. Perhaps this is why both most systems of ceremonial magick and the Tantrik tradition of which the Paratrimshika is a part, insist on a level of experience and expertise prior to attempting any feats of this nature, for what is glorious to those who are in control of themselves and their universe can manifest as truly frightening and destructive to those who are not.

*This yoni is filled with the 'shining forth' of the four illustrious elements in balance with the expansive world. (Paratrimshika IX)*

This short, simple maxim illustrates the result of a successful working; the yoni, described as both the genitals and the lower mouth in Tantrik texts, is ultimately completed and filled with energy. While other maxims in the Paratrimshika may elaborate more fully on the working itself or on the uses thereof, this simple statement of result stands as an example of what the aspiring magician or Tantrik should aspire towards attaining as a result of the sexual working. It is filled with the energies of the self, of the partner, and of the universe at large outside of the individual, and is complete in and of itself.

The elements in balance described in the Paratrimshika can also be interpreted in light of the raising of the elements and parts of Tetragramaton through sexual ends. The "yoni" in this aspect is representative of the Graal of the Mother, the space in which creation continues to evolve from Father to Son to Daughter back to the Father again; it is the space in the Tomb of the Gnostic Mass from which the Priest is raised through the ministrations of the Priestess.

Through the attainment of sacred union, the magician has truly adopted the mantle of God, having seen the cycle through from child to the resurrection of the Father, and should, with practice, be able to manifest the cycle in whole or in part as necessary with or without the assistance of a partner.

*The third nature of Brahma or the yoni between the thighs unites the Soul with the Divine. Those who do not have the existence as a yogini or the state of androgyny, as did the god Rudra, cannot break forth. (Paratrimshika X)*

The union of god and man is to be found in the sexual essence of mankind, through which the highest states of consciousness and gnosis can be attained. This idea, whether expressed through ceremonial magick or in conventional Tantra, is the basic foundation upon which both Western and Eastern sexual magick and sacred sexuality is built. Whether man or woman, the spark of godhood resides in each individual, ready to be raised from potential to full flower with merely the utterance of intent and the effort required to follow through to completion.

Similarly, the importance of androgyny, one of the major buzzphrases of the contemporary occult community, cannot fully be understood outside of the context of sexual magick as represented through the Tetragramaton formula. In simple terms, the combining of the sexes to manifest the Father (who also represents the Mother in Tetragramaton not normally mentioned unless with child) requires an individual who can handle both male and female energies to manifest the whole of creation. Without this comfort and association with both polarities, the magician cannot reasonably hope to focus and control the energies raised to attain his chosen end. In this vein, Christ is sexless, having manifested both the man and god to become for a time One. In essence, sex in this context is the joining of the Alpha and Omega, the sacrifice of Christ. It does not require a man, nor a woman, but merely an individual capable of offering themselves fully to themselves and to their universe, and bearing fruit where none was before.

*This hridayam is the dwelling place of the God of gods and is the source of union with liberation at the same time. Ascending is made with, samyama creating the great mantra and mudra. (Paratrimshika XI)*

The idea that the yoni is the dwelling place of God in the Paratrimshika finds a fascinating parallel in the example of God as the first point in space. As the first utterance in the place of No-Thing, God dwells within the void and is complete within itself, and inherently linked to the space which has given it birth. The yoni, acting as the space in which Tetragramaton is manifested and focused to the Will of the magicians, has substantial parallels to the No-Thing of the Sephir Yetzirah, in which the Word may be intoned and creation manifest from the echo in the void. This intoning finds its place in the Paratrimshika as well, with the coming together (samyama) becoming active and manifest through the utterance of a sacred word or name, through the combination of mantra and mudra.

Through the process of the ritual act, the magician can create and manifest a sacred Word which can become in its time part of the tapestry of existence. Through the combination of intent and action, this Word is elevated to the status of those which have come before, and if harmonious, will meld with the existing cosmos seamlessly to produce the desired results and strengthen every thing which is part of the cycle of life. Combining male and female, as well as word and deed, the completed act and resulting Word escapes the normal chain of cause, effect, and end, and becomes part of the cycle of the universe that is both within and without the creators and sustainer of existence itself.

*At the moment of opening, the body moves expressing the union with with a continuing expression and enjoyment of sensual and ecstatic up-flowing feelings associated with a mudra. (Paratrimshika XII)*

While both a sexual working and the Tantrik ritual described in the Paratrimshika are both sacred and spiritual endeavors, it is vitally important to not forget that actual, physical sex is occurring. As such, it cannot be over-stressed that the participants must not forget this fact, and utilize the energies created to fuel the ritual. At the same time, the individuals should be able to focus successfully on the physical interaction and sensation without losing the focus and intent of the ritual. It is for this reason that masturbatory sex magick and Tantra is recommended for mastery prior to engaging both sets of gender forces necessary to complete the Tetragramaton formula to fruition as an Elixir and Word.

Once orgasm is achieved, the focus of the ritual and the associated practices (the "mudra" referred in the Paratrimshika) must be maintained, even though the physical sensations might be distracting. Focus on both, until No-thing is achieved. As it is stated in Liber AL, the magician must *"unite by thine art so that all disappear."*

*At that time, one attains the empirical form of the mantra-mudra, which was created in the future and became manifest in the present. (Paratrimshika, XIII)*

At the moment of orgasm, the magician manifests the existence of the operation, which transcends the linear nature of time. Just as Tetragramaton is a cycle with no real beginning and no real end in practical application, the magical result manifested from the Tantrik working violates the linear concept of time. In the same frame of logic in which the Daughter can raise the Father to splendor and create for herself the position of the Mother in the formula of Tetragramaton, the Paratrimshika presents a similar paradigm in which the unity of action and focus become that which was, that which is, and that which will be in a space of No-Thing.

In attaining that space, the intent can echo through the vastness, assuming shape, form, and texture that will manifest in the physical world and have impact on the fundamental tapestry of reality. It is imperative that the Word be formed and focused before forcing it into the physical world, for if the intent and focus is not perfect and fully formed prior to being buffeted by the conflicting forces of the outside world, it will surely fail. If the Word cannot be in a vacuum and exist fully-formed and beautiful in itself, it cannot integrate itself into the broader universe and hope to remain vital, vibrant, and self-perpetuating as the cycle of existence continues.

*The thoughts can be thrust forward into time by the androgynous power of Rudra to make a clearly manifest and real spiritual shining form. (Paratrimshika, XIV)*

The combination of Rudra, the male-female god essential to the Paratrimshika working, finds its counterpart in the traditional heterosexual sex magick working through the manifestation of Vau He in the magicians which is then raised to Yod He through the intervention of the Daughter. Through a continuation of the cycle of creation implicit in Tetragramaton, the magician is able to transcend the normal restrictions of the universe, simply because in accepting the mantle of responsibility and focus for their own existence, they have become the universe itself as it applies to their daily spiritual and physical existence.

This "clearly manifest and real spiritual shining form" referenced in the Paratrimshika is the fully completed Elixir or Word of the ritual, full of the energy raised during the physical sex and focused into the completion of the ritual. Through ingesting this manifest Elixir through the lower mouth, the magician feeds back the energy raised from the lowest to the highest chakras into their physical form. The thoughts of the purpose of the ritual manifest through the power harnessed and focused during the ritual, creating the "thrusting forward in time" mentioned in the Paratrimshika. Through force of will and effort, that which is created in the present becomes part of the manifest presence of the universe itself, and will integrate itself into the fabric of reality if the process and intent are performed correctly.

*The thrusting forth of these three: energy of mantra and mudra with pure consciousness brings forth complete true knowledge and the higher powers of the yogi. (Paratrimshika XV)*

In the sexual working, the Tantrik is essentially advised that through a complete practice of the total procedures described that gnosis will occur. Beyond this simple admonition, the masculine nature of the yogi infers that the practice of this ritual can transform the aspiring Tantrik into a master of himself and his environment as an embodiment of the Point in the Void, the primal creator from No-Thing. Through the combination of will, physical ecstasy, and proper form, the magician should be able to become a master of whatever it is that they might desire.

While this is certainly true for many practitioners, a word of warning must be offered, in that the magician must be aware that this gnosis may not take the form intended when the original intent of the operation is begun. Complete true knowledge is not something which many are prepared to even comprehend on a limited level, and through the focus of the entire cycle of creation through sexual force, the magician exposes themselves and their own universe to the potentially destructive powers of truth and knowledge. Once the cycle of understanding has begun, it is extremely difficult if not impossible to stop.

It is for this reason that sexual magick is not often taught to beginners in the Western occult tradition, and the reason as well why there are frequent admonitions to focus on discovering one's place in the universe and the purpose to which one's existence will be devoted in the magical system synthesized by Aleister Crowley. This discovery of purpose and embrace of a particular aim, be it called self-actualization, Knowledge and Conversation of the Holy Guardian Angel, or a host of other labels, is a vital part of embracing inner divinity and manifesting the power of Tetragramaton in the life of the magician. Without this internal compass for guidance, it is profoundly more difficult to create viable and meaningful change as intended, for in touching the fabric of reality, the practitioner must be aware of how their actions will impact the greater whole and whether or not the repercussions and results of their operation are ultimately what is desired.



*The inner great masculine power directs and sets in motion the coming together of the creative powers. (Paratrimshika XVI)*

The seeming misogyny of this statement in the Paratrimshika must be understood within the context that it is intended. It references the transfer of power, beginning with the masculine and shifting from woman back to the man and then finally to the woman before returning to each, that is the central part of the Tetragramaton equation that is frequently ignored and overlooked. In essence, the masculine initiation of the working through the entrance of the penis into the vagina is a simple biological fact rather than the statement of politics which would be claimed by those more focused on the perceived gender inequity of a surface reading than on the process by which man and woman raise each other to a place unobtainable alone. In the end, the process is about union, and debating the relative importance of one over another is utterly meaningless, for without the power representative of the entire cycle of creation, the ritual as intended in this process fails. While a result may occur, and these deviations worthy of examination, they are not of the formula any more than a chocolate bar is candy if presented as the raw elements of the process.

At the same time, it must be understood that without the “great masculine power” of the erection that the working in the literal sense is impossible; as such, the role of the man is essential in preparing the working and bringing it to fruition. Without this erection and combination of male fluid to the coming together of the creative powers, the rite fails as surely as it does without the essence of woman. While a skilled magician can perform the rite without the requisite components, physical activity, or partner, the presence of the partner creates a synergy of sorts through which the intended focus and power of the cycle of creation finds its echo in the physical realm. In joining these two together, the practitioner becomes the focus and the process and the crucible in which the alchemy of creation continues onward, the axle and the wheel upon which the beauty of the cosmos rides upon.

*The inner perceptive powerful drive results in the obtaining of mantra and the power over the faultless manifest. (Paratrimshika XVII)*

Through the inner focus of Will during the sexual working, what is desired can be achieved. In simple terms, ceremonial magick and the Paratrimshika promise the practitioner the ability to make substantial change on their manifested mental, spiritual, emotional, and physical universe. This power over the “faultless manifest” extends from the magician who has successfully invoked the cycle of Tetragramaton and brought that power into their own essence through the creation of the Elixir and consumption thereof.

The “obtaining of mantra” finds a parallel in the writings of numerous magicians focused on discovering the “Word”, or mantra, of their particular universe, Aeon, or system. Through the use of such a mantra, it is possible in both the paradigm presented by ceremonial magick and in Tantrik practices to harness greater control over the universe, the self, and all the manifestations which arise from both. Whether in reference to a repeated phrase designed to connect the self with the divine or in a combination of syllables which create the world, this mantra finds a home in many cultures and traditions which would promise the average man the power of God.

It is also particularly relevant in light of the sexual magick, or in practical application, any magick whatsoever, in which a particular end is intended to take physical form through ceremonial focus and release. In creating a particular Word of a magical act, the practitioner creates a particle designed to integrate seamlessly with the existing universe, and once integrated, fulfills the function desired of it and ritually charged through effort, focus, and visualization. In the creation of the Word and its release and subsequent impact on the universe that the magician must take the most care, be it in a sexual working or otherwise, for the nature of cause and effect, coupled with the idea that energy in magick as well as elsewhere in the universe follows the path of least resistance. A failure to be in tune with the universe at large and the potential repercussions of an action can have dramatic and unintended result. Choose well a result, meditate upon it if necessary, and release the Word in a form that is complimentary, pleasing, and harmonious with the greater tapestry of the universe at large if the desired effect is to be obtained.

*The junction of the two Tantrik powers brings forth all of the powers in the form of a flowing unseen creative soma. (Paratrimshika XVIII)*

In the completion of the distinctly sexual part of the Paratrimshika working, the practitioners create a charged essence through the combination of physical fluids, mental, emotional, and sexual energies, and driving force of Will. This force, whether done through mutual focus on a sigil, placing one partner in control of the intent and the other as the Void upon which the Point forms, or in a number of other potential approaches, takes form physically and otherwise as the fully charged and manifested Elixir that is referenced in many works of sexual alchemy as the Stone of the Wise, being the raw stone and material from which the desired sculpture can be wrought by the trained and inspired sculpture.

It can also be said that in the space of orgasm and completion of the working that there is a focus that transcends the normal closeness of sexual intimacy which is likely familiar to any individual who has worked any type of sexual ritual, whether it is alone or with a partner. In the space of No-Thing created by the sexual energy, sudden insights, understandings, or even visions may occur, brought into being by this unseen creative soma which washes over the spiritual environment created by the ritual itself. For best effect, the traditional admonition to banish energies from the ritual space and from the process itself is inherently flawed, for it is impossible to work with the entirety of the universe if one purposely sets the working, the energy, and the participants themselves away from the source of creation and the ultimate focus of the ritual itself.

*The unseen fertile fluid moves, and thus, with this motion, reality is known, portions of his powers come into their own existence, he is a woman; he is also initiated.*  
(Paratrimshika XIX)

In his Book of Lies, Crowley wrote, “*All the Brothers of the A. ’A. ’ are women.*” Overlooked or overanalyzed by many contemporary occultists, this basic statement becomes an obvious truth in light of the instructional cycle outlined by the Paratrimshika. Within this system, the integration of male and female essence becomes as one, or from some perspectives, that of none.

From the perspective of ceremonial magick, becoming one with Tetragramaton and invoking its essence, initiates a process through which the magician becomes more than his sex, and is initiated into the feminine and androgynous state of God. Similarly, a female initiate becomes masculine in discovering the androgynous nature of the divine, and reality becomes more fully understood from the perspective brought into existence through the invocation of multiple roles and genders. Through the passing of the fluid both in terms of the Elixir and the energies raised in the creation thereof, the magician can truly said to be androgynous, as both man and woman in their role in perpetuating the cycle of their universe. This is made possible through the integration of the individual energies associated with Father, Mother, Son, and Daughter, as well as the subtle union of combinations between each part and the relationships that form through the perpetuation of the cycle within the mental, physical, and spiritual sphere of the practitioners of sexual and other forms of magick.

*Being blameless and with the knowledge of matrena, he knows all of the powers. Even without the training of yoga, he becomes one with the assembly of shakinis.*  
(Paratrimshika XX)

In discovering this inner androgynous nature, the Tantrik is innocent in the ethical sense of the word, unaware of the technical terms and methodology required to display mastery of the technique or prove official status as an adept of the art. Through this self-discovery, the magician initiates themselves and their partner to a level of understanding and practical mastery that normally is thought unobtainable without proper training.

This perspective finds its parallel in the solitary orientation of many schools of occultism, through which a student, even aided by instructors and mentors, is ultimately responsible for mapping, discovering, and understanding themselves and their universe. In such an environment, it does not matter whether these secrets are given from one to another; they must be truly understood by the magician regardless of source, and no body, individual, or written text can provide that gnosis.

Ultimately, the person who initiates the magician into the Body of God is themselves; it does not matter whether the attainment is formally recognized. A master of the technique is a member in their own right, whether or not formally recognized by another, a body, an organization, or by the androgynous adepts or shakinis. As man and god, the magician has become the manifestation of all that which is desired, all that which shall be, and has passed beyond the need of outside recognition.

The associations between ceremonial magick and the Paratrimshika in the idea of the “training of yoga” and the “training of the yoke”, through which an individual is bound to a group in the Western hermetic tradition by oaths of secrecy, fraternity, and obligation. Even without these bonds, though, the practitioner who has discovered the secrets is one in the assembly of any group which values attainment in the mysteries of mankind and the divine, and formal recognition is unimportant. However, should fellowship or the advancement of fraternity be the goal of organizations working with these concepts, it is ultimately in the best interests of that assembly to bring such an individual into the fold and have the new adept working in concert with like-minded individuals of similar attainment rather than operating alone.

*However, without knowing the rules, he brings forth worship. (Paratrimshika XXI)*

The Tantrik, unaware of what he should or should not do, simply is and manifests godhead within themselves without shame, guilt, or outside responsibility. This worship is simultaneously of the self and of the universe; it is the uniting of the macrocosm and microcosm through the physical and spiritual body. It is important to note that this initial experience ultimately will be carried out without any knowledge of what should occur; even with a thorough understanding of the techniques and practices in question, the Tantrik must undergo the process for themselves. No entity or agency may prepare the magician for the initial discovery for themselves, and it is for this reason that the process of self-initiation is in many ways best left experienced rather than explained.

At the same time, even a non-Tantrik or non-magician might well discover these secrets inadvertently, and manifest the union of god and man within themselves without an overriding external mystical or religious system. The powers and processes which manifest in the sex magick ritual are not unique to it, and echo throughout existence in many ways; sexual and other magicks provide a relatively direct method of access, but this is not to say that this approach is superior or inferior to any other. What works simply is, and that which does not, is not. Union and integration are the sole keys to the cycle, and all the other trappings, from genitalia to mystic phrases to base sexuality, are only tools highlighting the process at hand.

*The manifested world is first begun with matrena, then shaped with maya. The masculine force pervades the boundless created world with its three mentally created powers of spiritual creation, destruction and maintenance. (Paratrimshika XXII)*

The formula of Tetragramaton emerges from the preparation of the ritual; the purification of the participants involved through acceptance of themselves and their universe, the creation of the proper environment for the sexual encounter and the rite itself, and not least in the mental and spiritual attitude that makes the success of the working possible. It manifests and takes form from the maya, which in this instance is better translated as the “supernatural force or power” of the universe, rather than the illusion popularized by many modern esoteric texts. This supernatural force is provided through the union of man and the divine made possible through the sexual union of the magicians involved in the working and their invocation of the cycle of creation represented by Tetragramaton.

In Thelemic terms, the Hadit force is the single point upon which the universe is built, against the tapestry of the void and stars characterized by Nuit. This masculine force is representative of the creation of the universe, made possible through the vast space of the female essence. Operating in a spiral of creation and destruction as the form and the formless create and destroy the children of each other, the universe itself expands and contracts in a maintenance cycle manifested by the magician in the creation and integration of their chosen focus and Word into the greater whole.

*The inner continual process of life becomes a pure path for the one who perseveres in the rules. It quickly opens to the knowledge of the inner sovereign powers.*  
(Paratrimshika XXIII)

Through an examination of the cycle of life as evidenced in the formula of Tetragramaton, the magician can attain the Great Work with relative ease. This is the hermetic translation of this Paratrimshika maxim, a process through which the Tantrik discovers the divine through an examination of the self. These inner powers are the essential divinity locked within each person, through which they may discover and act upon their Will, whatever it may be. In discovering the self, there is no sin, no wrong; a true examination of the soul is an examination of God.

A failure to embrace and examine any part is a potentially fatal error in such an instance, for in rejecting part of the self and correspondingly, part of the universe, the magician sets themselves apart from the whole. In doing this, the balance presented in the formula of Tetragramaton inherently fails, as there is no room for rejection in a complete cycle, and as such, the magician must accept and integrate all parts of themselves and all parts of the universe in accordance with their Will and place within it to be most effective at causing desired changes rather than unintended reaction.



*Because of the radiant fluid, one is a great Soul, knowing the masculine powers of Shiva and all things, One is without sin, one's will and exertions become pure and shining. (Paratrimshika XXIV)*

The essential maxim of Liber AL, “*Every man and every woman is a star*” is found in this Paratrimshika verse. Because of the radiant connection with the universe as expressed through the idea of the soma, each person is part of the whole tapestry of life as expressed through work, play, and all facets of existence. Those who understand this fact and live by the essential truth that each person is divine are truly without any form of sin, acting in accordance with their internal ethical code and in alignment with their Will, whatever it may be. Once this state is achieved, it is simple to manifest change in one's existence and through the focus of this integration, significant changes in the life and universe of the magician can be obtained.

*As the great banyan tree is contained within the energy of its seed, so also is the evolutionary upper 'kingdom of heaven' contained as a seed in the genitals.*  
(Paratrimshika XXV)

Within each person, there is a spark of divinity contained inside. This divinity manifests through the genitalia, through which the mortal man may discover their internal divinity and become one with the creative force of the universe. Whether it is in working magick, simply existing in concert with others, acting as a necessary force of entropy and destruction, or anything in between, the essential spark of divinity that is contained within each person can be manifested through sexual activity and sexual pleasure. Speaking in terms of the chakras, Kether is truly in Malkuth, and Malkuth resides in Kether. Thus is the hermetic maxim of "As above, so below" maintained.

Even in those who do not actively embrace or discover their divinity, it is still present, as a potential energy for later use and the means through which any individual can be brought to a greater understanding of themselves and a mastery of their environment, self, and universe at large. It is for this reason that the intrinsic value of all people, be they servants, kings, or beggars, all have their place and role to play within the greater tapestry of life. From each position, a new Word or idea may be inserted into the greater whole, and as recognized by Erasmus, the flunky in patched clothes may someday be the king in scarlet, or the king be called to another station. In acting in accord with the universe at large, the magician is capable of enacting change from whatever station, and making it possible to fulfil the purpose for which the integration of divinity was first undertaken.

*Truly, bound with the knowledge of the true state, the reaching for nirvana fades away, dedication comes into existence; doubts, annointings and impressive religious ceremonies are abandoned. (Paratrimshika XXVI)*

Once an individual manifests their internal godhead, there is no more need for seeking ideas and place outside the self. It does not mean that the individual does not find value or joy outside of the self, but rather that there is a contentedness with themselves, the universe, and their place within it. The desire to fade away to nothingness, to escape, vanishes as the realization that the universe is contained fully within each person and each spark of life in creation. There is No-Thing sacred outside the self, and knowing this fact, the Tantrik needs no impressive ceremony, no notice of attainment, no outside appraisal of greatness. When all is already within, there is no thing to be impressed of note.

In this state, magick simply is; godhead simply is. There is an almost Christ-like state in which the only things which are needed are already present, and the keys to the kingdom of God within have already been discovered and the gate opened into a discovery that there is beauty and bliss locked inside where before there was simply doubt and searching.

*Having made the object of worship manifest and united with that seed, the goal is reached. (Paratrimshika XXVII)*

In completing the ritual and coming to a first-hand understanding of godhead as it lies within the self, the magician has inflamed themselves so much in prayer that they have found the object of worship within. United with the cycle of creation implicit in Tetragramaton, and aware of its mysteries, the magician has attained the Great Work. The Alpha and Omega has been united, and the Logos is manifest within the individual.

The return of Christ has been attained through the uniting of the self with the divine, and the sacrifice of the self to achieve this end has removed all taint of sin.

*The inner seed bursts forward as the moon becomes full, coming forth from the inner lotus of the heart meditation with soma exerting one's own security. (Paratrimshika XXVIII)*

Operating in tandem with the feminine force of the universe as expressed through the moon (or the sun, in the case of the female), the magician is complete within themselves. All exists within, and all can manifest as desired in accordance with the laws of the universe. There is no need for superiority; the godhead within manifests in balance and simple understanding of its absolute authority over itself and its creations.

The magician who has attained godhead has no need of anything save what is already present, and can manifest change to ensure that the goal or goals desired can be reached. In a state of almost childlike simplicity, the essence of magick reduces to sheer joy in an acceptance of that which has always been.

*Whatever is desired and made a dedication to, becomes reality.* (Paratrimshika XIX)

Having attained the union of God and man, the magician can focus their Will to achieve a desired end. This must still be done in accordance with the essential rules of the universe as understood by the magician, for as a unique creature manifested as both God and man, they must operate under the rules they have chosen. However, there is no pain or stress in adhering to these internal standards, as they provide the structure which keeps the individual separate from the chaos and No-Thing from which all creation has come.

In dedicating themselves to a particular end, the magician acts as both divinity and the agent of the divine as manifested in mortal form, focusing the desired end through themselves as representative of the entire force of creation. If done properly, without a lust of result, the magician or Tantrik can enact real emotional, mental, spiritual, or physical change on themselves and their surroundings simply by applying themselves through Work, however that manifests in the task at hand. The only limit to this change is contained within, and acting as a bridge between their physical and spiritual natures, the complete magician does what is required to fulfill their Will, whatever it may be.

*This manifested mantra bursts forth from the combined masculine and feminine powers to attain all knowledge and powers. (Paratrimshika XXX)*

Having united man and god, the magician has become the embodiment of the Logos – the Word is within them. In the beginning, the Word was with God, and the Word was God, and God issued forth the universe in song.

Through the uniting of the central forces of the universe, the magician transubstantiates themselves into the embodiment of the androgynous divine force creating, maintaining, and destroying existence. In this state, all that which is required can be made real; all which is truly Willed can become reality. In the No-Thing in the time in which man and woman unite to manifest creation, all knowledge and all power is possible.

A shrine for the God, indeed; nothing more need be said.